The Theosophical FORUM

NOVEMBER, 1904

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ISSUED MONTHLY

VOL. 10 NO. 7

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Entered at the Post Office at Flushing, N. Y., as second-class matter, April 20, 1901.

THE THEOSOPHICAL FORUM

VOL. 10. NOVEMBER, 1904. No. 7.

* * *

Why persist in living in bondage?

Why make loopholes for our lower nature?

Truly, all is vanity and formalism is an insistance on the personal consciousness. The supreme importance of the race consciousness overrides our notion of propriety. The economy of Nature does not permit the superfluous. She regards it as an excressence, a malady, which, in time, must be cured by her healthy instincts. The laws of Nature are simple because economy of energy is essential in the building of great purposes.

Yet, we surround ourselves with forms so that we may con-

tinue in our own personal, limited, selfish sphere. We call it protection!—protection from what? A monster of our own creation.

We build a fort,—a sign that we want to fight, not to live.

The laws of growth are not complied with by making shells, but by breaking through them. The kernel breaks through the strong covering, and the roots spread out in all directions. But beware, if they grow on any side more than on another: a storm will soon come and uproot the tree.

THE VEDANTA PHILOSOPHY.

The keynote of the Indian Renaissance of to-day, is the great and increasing attention paid to the Vedanta Philosophy; and especiallly to the thought and philosophy of Shankaracharya. In the first days of Orientalism, and in the work of the Calcutta school, the significance of the Vedanta was hardly even guessed at.

Sir William Jones and his colleagues, full of the traditions of western and classical literature, sought in India chiefly for new developments of the literary forms that they were already familiar with. The Calcutta school looked for an Indian Iliad, an Indian Thucydides, an Indian Shakespeare; they placed the highest valuation on Shakuntala, and Manu's Code.

Working along these lines, seeking in India for an echo of Greece and Rome, they gradually arrived at an estimation of India's literature and thought which was distinctly unfavorable. Their attitude towards India became one almost of disappointment; they found that the "Indian Iliad" was less full of epic force, fresh, natural power, and heroic emotion than the Iliad of Greece. They found that the Indian Shakespeare had not the many-sided majesty of the bard of Avon; that Shakuntala, though full of beauty, and enamelled perfection, was not dramatic like Julius Cæsar, or Hamlet or Lear. And the Indian Thucydides they looked for in vain.

One may find a score of times in the work of the early Orientalists, the oft-repeated common-place that India has no history. But you will hardly find a hint at all that India has a philosophy: a philosophy second to none in the whole history of human thought. But the world is gradually wakening to the recognition of this truth; gradually coming to see that Indian literature finds its singular value not in dramas like Shakuntala, however full of artistic perfection they may be; not in law books like Manu, however full of sociologic interest; not even in the epics, the Ramayana and Mahabharata, which are after all inferior in epic power to Homer; but in something else, different from all these; something that is hardly to be found in Europe at all, and for which the first Orientalists never thought of looking; in the philosophy of the Vedanta, with Shankara as its most lucid teacher.

It would be easy to prove this from a dozen recent works on

India and Indian Orientalism. One of Professor Max Muller's latest work—to mention only one instance—is almost throughout inspired by the Vedanta philosophy, and kindled by the spirit of Shankara. The very title of this book, "Theosophy of Psychological Religion," and the idea that underlies the title, are suggested by Indian thought, which above all lays stress on the interior light of the soul, on inner enlightenment and perception as the last and highest touchstone of religion and philosophy.

From no other source could have come the title "Psychological Religion"—religion, that is, based on the interior light of the soul, on the soul's own power of understanding—than from Indian thought. It is the very echo of the Indian *Jnana Marga,* the 'Way of Wisdom' that lies at the root of the Vedanta Philosophy. And the whole of Professor Max Muller's book carries out the prophecy of the title. It is the author's "last word on the highest subjects that can engage the mind of man"; and from first to last the solutions of these weighty problems, the highest that can engage the attention of man, are the solutions of India, the solutions of Vedanta, the solutions of Shankara. Yet another witness to the profound hold which Indian philosophy is gaining over Europe, is Dr. Paul Deussen, Professor of Philosophy in Kiel University.

Professor Deussen has won a very high reputation for careful research, sound philosophic method, and lucidity of thought; a reputation which extends beyond Germany, and is rapidly becoming European. I hope at some future time to touch more fully on Professor Deussen's studies in the Vedanta; at present I shall only quote one passage from his "Essay on the Philosophy of the Vedanta, in its relation to the Occidental Metaphysics," to illustrate the high value which he gives to this most perfect fruit of Indian thought.

"On my journey through India," writes Professor Deussen, "I have noticed with satisfaction, that in philosophy till now our brothers in the East have maintained a very good tradition, better perhaps than the more active but less contemplative branches of the great Indo-Aryan family in Europe, where Empirism, Realism, and their natural consequence, Materialism, grow from day to day, more exuberantly, whilst metaphysics, the very centre and heart of serious philosophy are supported only by a few who have learned to brave

the spirit of the age. In India, the influence of this perverted and perversive spirit of our age has not yet overthrown in religion and philosophy the good traditions of the great ancient time . . The Vedanta is now, as in the ancient time, living in the mind and heart of every thoughtful Hindoo. It is true that even here in the sanctuary of Vedantic metaphysics, the realistic tendencies, natural to man, have penetrated, producing the misinterpreting variations of Shankara's Advaita, known under the names of Vishishtadvaita, Dvaita, Shuddhadvaita, of Ramanuja, Madhava, Vallabba, but India till now has not been seduced by their voices; and of a hundred Vedantias (I have it from a well informed man, who is himself a zealous adversary of Shankara, and follower of Hamanuja) fifteen perhaps adhere to Ramanuja, five to Madhava, five to Vallabba, and seventy-five to Shankaracharya. This fact may be for poor India in so many misfortunes a great consolation; for the eternal interests are higher than the temporary ones; *and the system of the Vedanta,* as founded on the Upanishads and the Vedanta Sutras, and accomplished by Shankara's commentaries on them, *equal in rank to Plato and Kant, —is one of the most valuable products of the genius of mankind* in his researches of the eternal truth."

Here we must leave Professor Deussen's admirable essay, to turn to two other thoughts suggested by it.

The first of these two thoughts is, that it is hardly to our own credit, hardly to the credit of the English in India, that the richest of all Indian products should be brought to the Western world almost entirely by others, that India's singular contribution to the wealth of nations should be perfectly estimated and truly valued by everyone but ourselves. It almost looks as if the last verdict of history would be that the English in their long sojourn in India had been blind to the most valuable thing India possesses. That we have been busy with temporal interests, and have neglected eternal ones, that we have spent our time in shaking the pagoda-tree while others have been carrying to Europe the secret of the pagodas, the sound, lucid and vivifying philosophy of India, which is a lasting contribution to the real wealth of the spirit of man.

It almost looks as if history must record that the English rulers of India were so completely the victims of "Empirism, Realism, and their natural consequence, Materialism," that they allowed Germany

to win the honor of bringing to Europe India's best gift,—a sane and coherent philosophy which is the best cure for the malady of materialism. Let us look to our laurels; let us make up for the time we have lost; an take advantage of our uniquely favorable position to collect and elucidate the documents of this great philosophy, as valuable as the best work of the West, equal in rank to Plato or Kant. A quite unequalled opportunity is enjoyed by Englishmen resident in the Deccan, the headquarters of the Vedanta, the stronghold of Shankara's school. Let us look to our laurels, for in two or three more years it will certainly be too late; the mines of the Vedanta will be appropriated by German workers; and we shall have lost a unique opportunity.

The second thought suggested by Professor Deussen's essay applies rather to the Brahmans than to ourselves. If Shankara's philosophy be really "one of the most valuable products of the genius of mankind," how is it that we know so little about Shankara himself? If Shankara be the spiritual equal of Plato, how is it that we are not as well-informed of the events of Shankara's life as we are of the events of Plato's? How is it, for instance, that we are altogether at sea as to the date of Shankara's birth; and are left to weave hypotheses on the chance words of Chinese pilgrims, hypotheses which may be several centuries wrong, and the subject of which is not an obscure poet of the long-gone golden age, nor a mythical hero of hardly less mythical past, but a philosopher equal in rank to Plato and Kant, the best teacher of a system which is one of the most valuable products of the genius of mankind, and whose date is certainly recent, compared with the vast bulk of Indian literature?

I am convinced that materials for establishing Shankara's date with certainty exist; that the year of his birth can be as surely decided as the year of Plato's or even Kant's; and this not by the chance remarks of Chinese pilgrims, but by the records of the schools which Shankara himself founded. The Shringiri *matham,* the chief school of Shankara's disciples, has been presided over by an unbroken chain of his spiritual descendants, from Shankara's life time till the present day. A record of these spiritual heads of Shringiri, of the Guruparampara chain of the great Paramahansa Paridrajaka, almost certainly exists at Shringiri *matham;* and most probably at the other *mathams* which claim Shankara as their founder. And

the record of the chain of teachers, with the time during which each held the position of chief, would settle Shankara's date completely, and give a firm historic basis to the study of his grand philosophy.

It would be a fitting response to the enthusiasm which is bursting forth in Europe for Shankara and his philosophy, if the Brahmans, whose greatest honor it is to be Shankara's faithful pupils, were to obtain a properly verified list of the *Gurus* of each of Shankara's *mathams,* a comparison of which would probably settle the great teacher's date once for all.

Let us quote one more sentence from Professor Deussen: "The Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death,—Indians, keep to it!"

ASCETICISM AND PASSION.

III.

As St. Augustine says, "those, who think that all moral evil comes from the body, are mistaken; it is not the perishable flesh which made the soul sinful, it is the sinful soul, which made the flesh perishable."

And the further the spirit separated itself from God, having broken through the bond of living love, the more antagonistic to the spirit grew man's sensuality, emancipating itself from the control of reason. Removing itself from God, the reason of man lost its point of support, and its power decreased. The harmony of man's life was destroyed, as God is the only true and normal atmosphere of the spirit, and the source of its strength and of its dominion over sensuality.

Every simple and natural function may multiply itself into many acquired functions by means of habits and preferences in satisfying this function. A past experience may become the object of desire every time a function is set in motion, and if repeated *ad libitum* it may become a function in its turn. The wrong tendencies of the body did not cause original sin, but came, as a great weight on the soul, as a consequence of original sin. When the dominion of the spirit decreased, all the lower psychic and the purely physiological functions of man spread themselves on all sides, increased and multiplied, having no governing principle to checque and control them. And growing in intensity, they acquired the character of measurelessness. This last quality is especially remarkable if we compare the functions of a man to the functions of an animal. Man, whose object is pleasure alone, knows no bound in his desire, and the frequent satisfaction of some bodily function in man alone does not quiet desire, but on the contrary only excites it. Man alone crosses the boundary of a natural function, and becomes *unnatural.*

In the words of Basilius the Great: "those who have stepped over the boundary of necessity, as if carried down a steep incline, find nothing to detain them in their rush forward, but, on the contrary, the further they go the more certain it becomes that, in order to satisfy some need they will have to use as strong means as the preceding time, nay—stronger." And in the words of W. Wundt,

a modern German physiologist: "all the senses, developed in us, demand a greater and greater amount of irritation every time we want them to act, because a *psycho-physical law insists that the degree of irritation must grow in a geometrical progression, if we want our sensation to grow in an arithmetical progression,* in other words sensation grows in proportion to the logarithm of irritation."

As a consequence of man's faculties spreading away from the center of his life, their disjointed action became a possibility. No unifying principle, no harmonious interaction. Hence, the personal tendencies of a man influencing his reason, detracting from the power of the active will, and so producing moral cripples, all mind and no heart, or all sentiment and no reason, barren bookworms, fanatics, cranks, not to mention the insane.

But the most vivid expression of the disorganization and the one-sided activity of man's faculties is to be found in passions.

Passion always is an indication of the lack of harmony and of freedom in the condition of man's faculties, from which both his objective dignity and his subjective welfare suffer. The Greek word *patos,* so greatly in use amongst the early Christian writers, includes all and every suffering. Hunger and thirst, fatigue and decay itself are passions. And don't we talk about our Lord's passion, just in the same sense?

The one-pointed narrow concentrated interest, that we are only able to feel when under the influence of some passion, can not fail to affect the will, and so in the long run a passion can not fail to become a disease of the will. Preëminently so, though it does not mean that our other faculties also are not affected by it to their detriment. St. Augustine is especially eloquent on this subject, but there are many Church Fathers beside him, who deserve to be quoted. One of them for instance, defines passions as "evil moods of the will." Another says: "in the whole range of creation there is no evil at all, which is independent of the will and has an autonomous existence."

In short, a passion may be defined as an intense and prolonged desire, which despotically rules over a rational creature and can become manifest only in cases of the weakness of the will. Says Gregory of Nicea: "if the reason *(mens* or *nous)* weakens its hold on the inclinations and longings, which it has in common with all the creatures in the world, these inclinations become a passion."

All the endless variety of passions are classed by the early Christian writers in eight chief divisions, which are divided into *bodily* and *psychic*. Yet this division does not indicate that these writers claimed any passion to be purely bodily; on the contrary the bodily passions are regarded by them as the results of psyco-physical conditions. More than this. The author of the article definitely states, that the center of gravity in either case is to be found in the *soul*.

Desire before it has become a passion is composed of three elements: first, an unsatisfied inclination, generally accompanied by a feeling of depression; second, the imagining of an object, which could satisfy this inclination; third, the recollection of the pleasurable sensation the satisfying of this inclination gave on previous occasions.

The pleasure, a man can experience by merely *imagining* the satisfying object, may reach such a high degree of intensity, as to almost become equal to the real pleasure of the real satisfaction. But the thing is normal only in such cases, when the intensity of this feeling is well proportioned to the *reality of the need*, which aroused the inclination. In such a case the sensation itself is nothing but an accompanying moment of secondary importance.

Yet our self-observation will soon inform us that the elements, which constitute the desire, are hardly ever so well and regularly proportioned. Quite the contrary, we all know, that the imagining of the object, which is able to satisfy the inclination, and the anticipating of the pleasurable sensation which will accompany the act of its satisfaction, can and do awaken in us the inclination itself. And in such cases the satisfaction of an appetite is undertaken only for the sake of the pleasant accompanying sensation, and the nervous system related to this or that function of man's life becomes abnormally irritable, always demanding a satisfaction far in advance of the real bodily need.

In short, the center of the so-called bodily passion decidedly lies in the psychic region, and ought to be subservient to the will. This idea is frequently expressed by the ancient Church writers.

They say, for instance, that "the normal condition of the body is to be the servant, not the master of the will"; that "flesh is sane only, when the will knows how to keep the bounds of impulse within

control"; that "overeating can occur not through any demand of the flesh, but because of the inattentiveness of the soul: the body needs food, not overeating; everything beyond the necessary needs of the body belongs to the psychic nature"; that "it is right that man should seek woman, when offspring is his only and exclusive object, otherwise he will be committing sin"; and that "in all things wrong use becomes a sin."

According to the Fathers of the Church, the psychic man is always the real culprit and the responsible party, whether we consider his psychic distortions and irregularities in themselves, or in the slackness of the hold the will of man has over his lower and irrational faculties. "'Evil moods of the will,' 'irregular action of the reason',"—these expressions constantly occur in the writings of the Church Fathers. According to them "from the irregular action of the reason spring all the passions," for "if a passion is deprived of the support of the reason, the irritability of the bodily function will always be something unlasting and impotent."

And now we come to the most important point, which ecclesiastical psychology has given us.

The fundamental, the central, the formative element in the formation of passion is no normal or even abnormal desire in itself, but *the action of the thought,* the pleasure the thought takes in it, the thought itself. Ascetic literature is full of such expressions as "evil thought," "irregular thought," "impure thought," "shameful thought," "intemperate thought." The seat of the evil for all these authors is in the thought, as will can only communicate with the flesh through thought.

A man can not be enslaved by one-sided predilections, weaknesses and passions, unless his thought complies with it. The essence of all moral evil lies precisely in the fact of the man having gone away from the *regular way of thinking.* This going away was caused by Adam's crime, which tore the thoughts of the soul from the love of God, confounding them with the thoughts of the matter, of the earth.

From this point of view, all the object of an ascetic's life is the acquiring of the true control of his reason, so that a man may "rule his mind in his thoughts." The achievement consists in learning to

resist "crooked thoughts." The Holy Spirit guides the man by means of "worthy thoughts."

The great task of a Christian, therefore, is to educate his thoughts, to enlarge the field of their action, to uplift them and by constant unremitting exercise to learn to corelate them to the will of God. Ascetic or lay, all possible human progress lies, according to the Eastern Church, precisely in the proper subjugation and regularity of thought, in the power the will of the man has over his thoughts.

And, to quote a Father of the Church for the last time "Some are ever watchful over their thoughts, and so accomplish the whole great task within themselves."

A REVIEW.

Gilman, Lawrence. PHASES OF MODERN MUSIC. 16 mo. Ornamented cloth, uncut edges, gilt top. $1.25 net.

The author decidedly has the observant eye and the listening ear turned inwards. This is a ground fact, which can not fail to appeal to the readers of the THEOSOPHICAL FORUM. Varied are the informations of the author, and carefully chosen—perhaps, too carefully—the wording. Yet what attracts and holds the attention is a certain spontaneous wistfulness of thought, which permeates Mr. Gilman's writings. Once or twice, in former years, the readers of the THEOSOPHICAL FORUM had a chance to judge for themselves by articles printed therein. And "Phases of Modern Music" is but a farther proof of it. Here are samples:

" . . Is it seeing very far into the dramatic substance of the play to find in it nothing more vital, more immediate, more importunate, than the symbolization of facile asceticism? . .

"It is not the redemption of Amfortas through the conscious compassion of a guileless simpleton that is the essential fact. The stage of the drama is in the heart of Parsifal himself: it is *his* redemption, *his* regeneration that is accomplished. There is the vital lesson: that none may look upon the Grail and know it in the splendid moment of its illumination until he has first become aware of the vivid reality of other lives and of the common life—until, in his brother, he has found himself. That is the awakening, the enlightenment: the realizing of our common humanity, our common destiny. With that intuition and knowledge, and not without,—we are to understand,—is regeneration attained. Only so (is the message) can we discover our own selves; and only so may we sense divine and dæmonic things.

"Redemption—objective redemption—is not, then, the key-note of this searching spiritual fable, as we are so commonly told. It is Parsifal, not Amfortas, who is redeemed: he is the real beneficiary. It is undeniable, of course, that Wagner was obsessed by the motive of objective redemption—particularly the gracious, but spiritually invalid, ideal which conceives of woman's self-sacrificing love as an instrument of salvation—the informing principle of "Der Fliegende

Holländer," "Tannhäuser," and, in part, of "Der Ring des Nibelungen."

As "Siegfried" could have been achieved only by a genius whose heart was swept by the sudden tides of youth, so "Parsifal" could have been achieved only by one whose heart had come to know the dreaming wisdom of the seers. That there are many who "would rather be with Cathal of the Woods" than gain the remoter paradise is scarcely surprising; but it is not so, as they have maintained, that in that gain would be heard no more "the earth-sweet ancient song of the blood that is in the veins of youth."

"We hear much of the decadence of Wagner's creative powers as evidenced in this final legacy of his inspiration. Recent commentators deplore the evil days upon which the magician of Bayreuth had fallen before his death, and eager scalpels have laid bare the supposed defects of his terminal score. Something, indeed, may be conceded them. It is undeniable that in "Parsifal" Wagner has not written with the torrential energy, the superbly prodigal invention, which went to the creation of his earlier works: he is not here, unquestionably, so compelling and forceful, so overwhelming in vitality and climacteric power, as in the exuberant masterpieces of his artistic prime. But never before, on the other hand, had this master of illusions shaped such haunting and subtle symbols of suffering and lamentation, of sadness and terror, of pity and aspiration. He has written with a more flaming intensity, a more continual inspiration, in "Tristan," in "Götterdämmerung," in "Siegfried," in "Meistersinger"—in the first he is more impassioned, in the second more tragically puissant, lovelier in the third, more immediately human in the fourth. But in no other work are to be found those qualities of grave and poignant tenderness, of august beauty, of essential exaltation, that make the score of "Parsifal" the great and moving thing it is. Not elsewhere in Wagner's writing is there such a theme as that which the commentators have chosen to identify as the "second Herzeleide motive," which appears for the first time when Kundry, in the garden scene of the second act, tells Parsifal of his mother's anguish after he had left her; nor has he equalled the portentous impressiveness of the chromatic passages of the "changing-scene" in the last act; and how piercing are the phrases with which the "Good Friday" scene closes! Above all, how in-

effably lovely is the benign and transfiguring music of the final scene, wherein one may discern a signal of that purification through pity and terror whereby we are put in touch with immortal things."

SAINTS OF IRELAND.

Saint Patrick and his immediate followers founded many churches, monasteries and schools. We can judge of the spread of his teaching, if we remember that these churches were generally sixty feet long, thus giving room for many worshippers. They seem to have been built of stone, almost the first use of that material, since the building of the archaic De Dannan pyramids. One of the most ancient churches in Ireland is in fact within a few miles of the pyramids of Brugh on the Boyne. It is at Donaghpatrick on the Blackwater, its name being modernized from Demnach-Padraig, "the church of Patrick." The church was founded by the apostle on land given him by King Laegaire and was erected by the order of the King's brother Conall. Other churches were founded by Saint Patrick at Saul, Armagh and other places, and in the century following a series of religious buildings were constructed in many parts of Ireland, a number of which have been more or less perfectly preserved to the present day.

One of these groups of religious buildings is on an island on lower Lough Erne, about two miles north of Enniskillen. The island is called Devenish, a name modernized from Daim-inis, "the island of the oxen." The first religious settlement was made there under the guidance of Molaise about the year 530 A. D. The House of Saint Molaise, an oblong building with a very high roof was perfect only a hundred years ago, but has since fallen into ruin.

At Clonmacnoise, a name modernized from Cluain-maccu-Nos, "the meadow of the sons of Nos," is another very ancient foundation, begun in 548 by St. Ciaran of Kieran, on ground given by Diarmuid the High King. It is on the bank of the great river Shannon, nine miles below Athlone; and the school which grew up here gained a reputation throughout the whole of western Europe. It became the chief seminary for the sons of the princes and nobles of Connacht.

It will be remembered that Saint Patrick landed at Strangford Lough in County Down. At the north end of this great inlet of the sea were two famous schools. The first was founded at Magbile, or Moville, by Saint Finnian, in the year 555 and had Colum of the Church as its most famous pupil. Five miles to the north, close to

the seashore, was the famous college of Beanncor, or Bangor, a name derived from Beann, "a pointed hill," founded by Saint Comgall in 555.

About the same time Saint Coemgen, "the fair born," popularly known as Saint Kevin, founded a church and school at Glendalough, the "vale of the two lakes" in Wicklow, and during the centuries which followed this was one of the best known and most frequented centers of religious learning in Ireland. Saint Kevin's House is one of those high roofed buildings which we learned to recognize as the oldest form of religious architecture in Ireland. It is slightly larger than the House of Saint Molaise at Innismurray, on the Sligo coast, but very similar.

Druimcliab is the site of another early school. This name meaning the "Ridge of baskets," has been modernized into Drumcliff. It is five miles north of Sligo and is the scene of a very famous incident in Irish church history, connected with *The Third Patron Saint of Ireland,* Saint Columban or Saint Columba, the most famous saint of Irish birth.

Colum, to give this great man the familiar form of his name, was born at Gartan in Donegal, about 521. His father was Fedlimid, one of the chiefs of Irish Dalriada, while his mother belonged to the royal family of Leinster. Colum was thus a great-great-grandson of Niall of the Nine Hostages. He was educated first at the school of Clonard, "the meadow of Erard," founded by Saint Finnian about the year 520, in the southwest of Meath; and later continued his studies under the same teacher, at Moville, in County Down. His other teachers were Saint Ciaran at Clonmacnoise, and several other famous abbots and bishops. Colum was later called "the preceptor of the Twelve Apostles of Ireland." In 553, he founded the monastery of Durrow, in the north of what is now the King's County. Colum had early gained the title of "Colum of the Church," from his piety as a child, and his later history gave a new meaning to this name, which is, in Irish, Colum-kill. In 550, he founded a monastery at Kells in Meath, and his house, very similar to the dwellings of Saint Kevin at Glendalough, and Saint Molaise at Innismurray, is still to be seen there. These were only a few among many churches which he founded between 546 and 562, the year before his exile.

The cause of his exile was as follows: A dispute arose over a copy of the Book of Psalm, which Colum made, from a manuscript belonging to Saint Finnian, his teacher at Clonard and Moville. Finnian claimed the copy. Colum refused to give it. The dispute was referred to King Dermot. The king, following the principle laid down in the Brehon law: "to every cow belongs its calf," decided that "to every book belongs its copy," the earliest decision on copyright recorded in our history. He therefore awarded the book to Finnian. Colum refused to accept the decision, and appealed for aid to his tribe. A fierce dispute arose, culminating in a great battle, at Cooldruman, near Drumcliff, a few miles north of Sligo. This battle was fought in 561, and the partisans of Colum were completely victorious. Tradition says that three thousand of their opponents were slain. The evil which Colum had thus brought about, drew down on him the reprimand of the entire Irish church, and he was advised to seek voluntary exile, which he did shortly after the battle.

Saint Columba, as Colum of the Church is generally called, went forth from his native land in 563, with twelve companions, on his mission of expiation. He was then forty-two years old, and has the lasting honor of being the first of the Irish disciples to carry the Message to other lands. Colum and his followers went to the little island of Iona, off the west coast of Scotland, which was then part of the Scottish Dalriada, that is, the colony of Ireland established in "Alban." Here Colum founded his world-famed monastery, which became a center of missionary work among the wild Picts of the Scottish mainland. Colum adopted the same methods which Patrick had used in Ireland, with results almost as wonderful. Soon churches and schools sprang up through the dominions of the Picts, the schools which he built being counted by hundreds.

This work of expiation thus splendidly begun and carried forward, Colum deemed himself entitled to return to his beloved native-land. He visited Ireland several times, going from one of his early schools to another, and took part in the famous synod of Druim-Ceatt, held in the year 575. Here he gained two noteworthy victories. The first was the securing of Home Rule for the Irish colonies in Scotland, the Scottish Dalriada which we have already twice spoken of. The second was the revocation of a decree against

the ancient order of bards, whose poetry Colum himself ardently admired and diligently studied. While still a deacon he had been instructed by the famous bard Gemman. In the same year he founded the religious school of Drumcliff, close to the battlefield of Cooldruman, a work of expiation for the great wrong-doing of his early life.

Speaking of the wonderful powers possessed by Saint Columba, his biographer Adamnan says: "To return to the point in hand: among the miracles which this same man of the Lord, while dwelling in mortal flesh, performed by the gift of God, was his foretelling the future by the spirit of prophecy, with which he was highly favored from his early years, and making known to those who were present what was happening in other places: for, though absent in body he was present in spirit, and could look on things that were widely apart, according to the words of Saint Paul, 'He that is joined unto the Lord is one spirit.'

"Hence this same man of the Lord, Saint Columba, when a few of the brethren would sometimes inquire into the matter, did not deny that by some divine intuition, and through a wonderful expansion of his inner soul, he beheld the whole universe drawn together and laid open to his sight, as in one ray of the sun."

Amongst many instances of this spiritual clairvoyance or divine intuition, the following is, perhaps, the most striking: "Another time also," says Adamnan, "Lugbe of the tribe of Mocumin, of whom I spoke already, came to the saint one day after the grinding of the corn, but the saint's countenance shone with such wonderful brilliancy that he could not look upon it, and quickly fled in great terror. The saint gently clapped his hands and called him back; then on his return the saint asked him why he fled so quickly. 'I fled,' he replied, 'because I was very much alarmed.' Then becoming more confident, after a while, he ventured to ask the saint, 'Hath any awful vision been shown to thee just now?' The saint answered, 'A very fearful vengeance hath just now been executed in a distant corner of the world.' 'What vengeance?' says the youth, 'and where hath it taken place?' The saint then addressed him thus: 'A sulphurous fire hath been poured down from heaven this moment on a city which is subject to Rome, and within the Italian territory, and about three thousand men, besides women and chil-

dren, have perished. Before the end of this year Gallican sailors shall come here from the provinces of Gaul, and tell thee these same things.' His words proved true in a few months; for the same Lugbe, happening to accompany the saint to the Head of the Land (Cantyre), inquired of the captain and crew of a bark that had just arrived, and received from them all the news regarding the city and its inhabitants, exactly as it was foretold by the illustrious man."

(To be Continued.)

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"The Theosophical Society in America by its delegates and members in Convention assembled, does hereby proclaim fraternal good will and kindly feeling toward all students of Theosophy and members of Theosophical Societies wherever and however situated. It further proclaims and avers its hearty sympathy and association with such persons and organizations in all theosophical matters except those of government and administration, and invites their correspondence and co-operation.

"To all men and women of whatever caste, creed, race, or religious belief, who aim at the fostering of peace, gentleness, and unselfish regard one for another, and the acquisition of such knowledge of men and nature as shall tend to the elevation and advancement of the human race, it sends most friendly greeting and freely proffers its services.

"It joins hands with all religions and religious bodies whose efforts are directed to the purification of men's thoughts and the bettering of their ways, and it avows its harmony therewith. To all scientific societies and individual searchers after wisdom upon whatever plane and by whatever righteous means pursued, it is and will be grateful for such discovery and unfoldment of Truth as shall serve to announce and confirm a *scientific basis for ethics.*

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